

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVIII.]

CHICAGO, SEPTEMBER 18, 1886.

[NUMBER 3.]

CONTENTS OF THIS NUMBER.

EDITORIALS—

NOTES: A Good Example; Religion and Conscience; Reduced Rates to Saratoga; the Place of the Man of Leisure; Manual Training Schools; Sensationalism in Theology; A Plea for a Working Conference; Beer Drinking in Germany; Some Naive Impressions of the new Criticism; the Sacredness of the Individual; Health and Laziness; the Congregational Missionary Problem.....	31
Charleston.—J. V. B.	33

CONTRIBUTED ARTICLES—

The Church of All Souls.—ALICE WILLIAMS BROTHERTON.	34
Illiberal Liberals.—A. JUDSON RICH	34
Mothers and Men.—LUCINDA B. CHANDLER	35
The Morn with Light is Breaking.—T. P. WILSON	36
An Appeal to the Liberal Women of the West.—Mrs. E. A. WEST	36
Marks of Service.—ELIVAR	36
THE STUDY TABLE	37
NOTES FROM THE FIELD	38
ANNOUNCEMENTS	39

A GOOD example to follow is this of an anonymous "Friend of UNITY in Unity church, Chicago", who sends thirty dollars to be used in sending "UNITY where it will do the most good". UNITY will try its best to do the thirty dollars' worth of missionary work for the advancement of religion of character and for the elevation of the character of religion.

MRS. SARAH K. BOLTON contributed to the *Advance* a few weeks ago an excellent biographical sketch of Lucretia Mott. Recently she has contributed to the same paper an interesting sketch of Maria Mitchell, the professor of astronomy at Vassar college. Mrs. Bolton shows excellent judgment and skill in these page-pictures of character and achievement, and writes with an earnest purpose.

THE following sentence from James Martineau is worth quoting from the pages of UNITY: "Religion can as little afford to forget its emergence from the conscience, as the conscience to shrink from its transfiguration." To this we would like to append the following noble definition from Doctor Dewey: "Religion is to be explained as the suitability of all our actions, feelings and thoughts to the exigencies of life. In business it is uprightness; in pleasure it is innocence and temperance."

ALL delegates and visitors to the Saratoga Conference from the west and south-west, take notice. Contrary to the announcement made in the *Register*, arrangement has been made for reduced rates on all the trunk lines leading from Chicago and other points in the above territory. Providing fifty delegates and other attendants travel over all these lines they will be returned at one-third regular rate. In order to secure this, each traveler must obtain from the ticket agent or agents from whom they buy their

tickets to Saratoga, a certificate that he has paid full fare. If this is not clear, inquire at once by telegraph or otherwise of J. R. Effinger, Secretary of the Western Conference, 175 Dearborn street, Chicago.

THE Boston *Herald* closes an editorial tribute to the late Charles C. Perkins of that city, whose whole life was so helpful to the higher educational interests of the community, with the following excellent words:

"The place of the man of leisure in this country is not to enjoy wealth in a selfish way, but to make wealth and the opportunities that it furnishes subservient to the good of society as a whole. It does not matter what form this service takes, if only it is genuine and springs out of one's heart. This is one of the constituent elements of an American aristocracy, and the field is every year growing larger in which men who have the strong instincts of public service as a motive of action are to find the full exercise of their powers."

PROF. C. M. WOODWARD, director of the manual training school connected with Washington University in St. Louis, is to issue a book in October, through D. C. Heath & Co., on manual training. The announcement says: "His book will be exceedingly practical, his main object being to show just how a manual training school should be organized and conducted. He will give courses of study, programmes of daily exercises, and working drawings and descriptions of class exercises in wood and metal. The course of drawing of the St. Louis school, which has proved so eminently successful, will be quite fully given." Probably no man in the country has the combined education, experience, and capacity which fit Professor Woodward for this work. He added an interesting preface to a little book on Manual Training in Education, by J. V. Blake, issued by Charles H. Kerr & Co., last June. That little book treated the subject of this new department in education more from an ideal view, discussing briefly, though widely, its relations to different classes of men, and the reasons for its great and permanent value.

Sensationalism in trade, politics and journalism is bad, as all intelligent and wise-minded people clearly recognize, but this vicious method of mind has always reached most extravagant forms and consequently its most pernicious influences in theology. All the persecutions, excommunications and ecclesiastical warfare that soil the pages of religious history have sprung from the theological alarmist who, in good faith, it is true, has exaggerated differences, magnified dangers and prophesied religious calamities which have never come about. Witness the stories of Luther, Wesley, Ballou, Channing, Theodore Parker, and many others. In each case honest men expected the rise of irreligion, foresaw the weakening of Christian institutions, and the lowering of morals from the influence of those men, while exactly the reverse proved true in every case. Something like this is going on at the present time in more denominations than one; startling headlines, generous display of exclamation points, free handling of extracts from supposed dangerous documents carved out in such a way as to make most effective emphasis for the points to be enforced, even though, as in two cases which have come under our notice recently, the quotation be stopped at a semicolon, where the omitted clause of the sentence was a necessary correlative of the first clause

quoted. In olden times, many a devotee was seized while upon his knees, and carried off to answer to the charge of impiety and blasphemy. Still there are those who are earnestly laboring in season and out of season to deepen the religious life in themselves and others, who are striving with their critics to make more vital the thought of God, and to deepen the Christian stream, who are blazoned forth as "revolutionists", those who are "cutting the roots off the deeper and permanent religious life of our churches", etc., etc. We have no word to offer in reply to these alarmists. We have no desire to contribute fuel to their fire of theological sensations. All we have to say to the readers of *UNITY* is, we are not afraid. We believe the lines of historic development are in no great danger of being interfered with. We hope that our friends, with us, will keep steadily at life's work. We have nothing to gain or lose by an appeal to popular alarm. The question, like all other theological questions, will eventually be settled by popular vote, but the jury is not prepared to vote until the evidence is all in. The most important element in this discussion is the unwritten history of the next ten years. Meanwhile, let us abate not one jot or tittle in our efforts to increase the spirituality of our lives, and deepen the consecration of our churches. More purity of heart will bring clearer visions of God. The life of the beatitudes is not now, and never has been, advanced by theological disputations.

UNITY is hurried to press under the haste of preparation for the Saratoga Conference. We have neither time nor disposition to anticipate questions which may there come up, but we desire beforehand to place on record our earnest protest against any attempts to draw theological lines or emphasize schismatic distinctions. We wish to heartily second the *Register's* plea for a "working conference". These, and not the disputing conferences in the past, have given to the organization its glory and its power. We believe that the Unitarian movement to-day not only has, but needs all its varying phases of thought. We believe that this divergence of opinion is a strength and not a weakness to the Conference. We believe that fellowship is its great word now as it always has been, and that this will be extended, not only to all those who name the name, but also to those who do the deed. But if there be those who will force an "issue" upon the Conference, we trust it will profit by its experience in the past. With the Syracuse and Hepworth episodes in mind, the Conference is not likely to have much interest in or patience with any attempt to formulate in words that which alone is valuable when incorporated in life. Let us stand by our work, a part of which is to pattern our fellowship and our sheltering helpfulness after the all-inclusive providence of God.

MR. AUSTIN BIERBOWER contributes an interesting article on "Beer Drinking in Germany" to the September number of the *Overland Monthly*. The statement that everybody drinks beer in Germany is a familiar one, nobody making any "moral distinctions" in respect to this custom there, where "clergymen, theological students, monks and whatever may be better or worse than these" form no exception to the general rule. We have also become accustomed, in the German novel and one of the opening scenes of *Faust*, to the gatherings of university students and similar social reunions in the drinking saloon or garden, but were hardly prepared for the information that religious assemblies are often found in the same places, where "grave evangelists" may be seen "proposing gospel measures while emptying their glasses". Touching the graver question of the effect of this excessive beer drinking on the German character, Mr. Bierbower says it is difficult to answer because "drunkenness is an indefinite term anywhere." He believes the effects of the drinking habit upon the disposition of the individual yielding to it to be less harmful with the Germans than with the

more nervous, quick-tempered Irishman or American. A German is seldom so drunk as to be ill-natured, and it follows that "as a drunken man is so good in Germany, everybody is inclined to be good to him", and the fault, which deserves severe censure, is lightly passed over and excused. The German custom of drinking is better than the American, with the unsafe and tempting habits of treating and free-lunching; nevertheless it would be fatal for the latter to adopt the methods of the former, for the American can never learn to keep any appetite within bounds, whether it be "drinking, eating, ambition, religion or abstract ideas"; and in conclusion the writer says: "German beer drinking furnishes us, on the whole, an example of advantages to which we can never attain and of evils which we can only transcend."

C. P. W.

A CONTRIBUTOR in one of our religious exchanges has read Robertson Smith's "The Old Testament in the Jewish Church"; and recently "by the kindness of a friend" he has had the opportunity of reading "The Prophets of Israel". His criticism is interesting if not profound, and suggests that kindly attitude of mind half way between the "endure" and the "pity" stages that generally precedes the "embrace" of conviction, in respect of new interpretations of the bible story and text. "We read the first volume", he says, "fully conscious of the fact that we were not able to cope with Robertson Smith in a knowledge of the Hebrew language and literature, and yet with an impression that all his argument did not dispel the idea that his position was essentially unsound" (!). As to the second volume, he finds in it "the same vein of assumption that certain theories are true that characterizes" the first. Still he has no doubt but that the labors of Robertson Smith, Kuenen, etc., "will add somewhat to the sum of biblical knowledge"; and "after making allowances", and to those "who can discriminate" there is much that is valuable in Professor Smith's book. "Such a course of lectures would be anything but popular with an American audience", the writer says in closing. Perhaps. It would depend upon the audience. We should like to see the experiment oftener tried!

H.

THE relation of the composer Wagner and his royal admirer, the king of Bavaria, has been made the subject of much newspaper comment, the latest of which takes the form of a report that the neglect and utter indifference which Louis manifested for all officers of state and the natural duties of his position were the direct result of Wagner's influence, who did not hesitate to take advantage of the former's extreme admiration for himself to further the most selfish ends, or what in this case amounts to nearly the same thing, the musical triumph of Germany, with which the great artist's name is proudly associated. One of our contemporaries commenting on this is inclined to lightly excuse it upon the grounds that the performance of one such composition as *Lohengrin* or *Parsifal* is well worth the sacrifice of a Louis of Bavaria. It is this sentiment against which we feel impelled to enter an earnest protest. We doubt the truth of the story in the first place, but admitting its possible authenticity we feel compelled to add that art, no more than royalty itself, has the right to sacrifice the individuality of its adherents to its own aggrandizement. Nothing is so sacred in this world as a single human soul, whether of peasant or king, and the requirements of art can never exceed those of humanity. It would be a sad revelation of the great composer who did so much to liberate his art from the narrow, enslaving traditions of the past, and embody in it the principles of modern progress and freedom, to find him making willing employment of the fond, fatuous devotion of his royal patron for the furtherance of his own schemes, no matter how noble and important those schemes were. We have never been pleased with that picture of Carlyle and his

wife, sketched we believe by Froude, which represents them sitting on either side of a young American girl, who in the abandon of an innocent enthusiasm is pouring out her admiration for them both while they covertly exchange signs of their mutual boredom and amusement behind her back and openly ridicule her when she has gone. Greatness sinks into immeasurable littleness in exhibitions of this kind. The personal relations of life cover nearly the whole field of duty and moral obligation, and when these are lightly considered no amount of devotion to the abstract ideas of truth and goodness will avail to create a character alike deserving of its own and others' trust.

C. P. W.

PASCAL was no modern, when he said that disease was the normal condition of a Christian; nor was he a very good Christian when he thus magnified the value of the abnormal. The violation of laws is sin, whether the laws be spiritual or physical. But there may be danger in these days of magnifying good health into a virtue. He lives poorly who lives to abuse the body. He lives almost as poorly who makes it his chief business to take care of the body. Life is given to use the body, not to nurse it. This train of thought has been aroused by the reception of a spirited private letter from a sister, who puts in a plea for the "weaker brethren", and very justly testifies to the honest work done by "men of frailer constitutions". She says, "The church at ——— has been frozen, neglected and flattened out by men in very good health. It has been most prosperous under its 'delicate' preachers. Some of its 'strong' men have shown the very limit of laziness, without plans or purposes of health or leadership for young or old. They have regarded their profession as a pursuit of literature plus a Sunday sermon; a mere signboard business to point out a road whereon they never tread. You working ministers listen so respectfully to their talk of 'work', but the people of the parish smile, and say to each other, 'Work? h'm!' Is there not generally an element of stupidity in perfect health? Your healthy animal exciteth not itself, worryeth not itself, sacrificeth not itself for others' good, lieth not awake at nights. And when it seemeth to be chewing the cud of reflection, it is only enjoying the back action of a superior digestion. A weak man like ———, who has the will to do, and whose life is level with his own best words, will accomplish more for a church than your slow stalwart, who sits in his study and munches the dry crust of theology for his own or others' entertainment."

THE *Andover Review* for September is of more than usual interest. The editorial pages contain a timely and discriminating article on "The Limits of Luxury". "The Rights of Young Men in the Missionary Service" are considered at some length "with reference to current events". Shall the theological graduate who thinks that the All-Father may possibly save some of the heathen, even if nobody has told them in this life about Jesus,—shall such a young man be allowed to join in the foreign missionary work? This is the mighty question that is being discussed among our orthodox Congregational friends at present, and the controversy shows no signs of immediate settlement. The *Review*, of course, sympathizes with the young men whose proffered services have been declined by the Board on the ground that these young men were not sound in the faith. They were not absolutely certain, poor souls, that God might not give the heathen some further probation after death if Jesus were not preached to them on earth, and they were required to be "dead" sure.

Well, we are glad that as a religious fellowship we are beyond the point that is giving our Congregationalist friends such trouble. Our sympathies, of course, are with the more inclusive side, and that side is sure to come out ahead. But, as the conservative ones foresee and fear, the opened door will lead to new doors in time and further and

further departures from the old ideas of salvation. The better thought and feeling of the day have ceased to worship a God who brings millions of his children into life and then condemns them to everlasting pain for not believing in a Christ of whom they have never heard. On the other hand, if the "heathen" can be saved without the knowledge of Christ, what becomes of the whole so-called "scheme" of salvation? Or again, if there be given a "probation" hereafter to those who have never heard at all of Christ, then why not to those who have heard but imperfectly, to those who have heard but have been blinded in their judgment; to those who have heard but have honestly doubted the word? In short, this larger thought of continued probation once entertained, who shall draw the line of limit? This very discussion within the orthodox churches will do much towards revealing to men a profounder conception of "salvation", whether here or hereafter, than that which hinges it upon relationship to any historical personage whatever, and to realize with the prophet of old that in striving to do justly, to love mercy, and to walk humbly before him, every soul draws near to God, whether it be in America or Asia, and by whatever name he be called.

H.

CHARLESTON.

I know of naught more terrible than earthquakes; for if we but can be stationed firmly, we may bear much. If there be floods, fires, storms, hurricanes, these wreck what we have builded, while still the foundations are unmoved. But when the earth itself falls to rocking under us, and waves up and down like billows, or shakes like the hide of an animal, or opens in great fissures, then there is no standing place; and if we have naught on which to stand up, how can we support catastrophes?

It is altogether a peculiar, frightful, desperate terror which the shaking of the earth fills us with. I am very sure it passes the bounds of our imagination on this quiet and stable ground, albeit here there has been a slight quiver, to picture the horrid anxieties and terrible thrills of our fellows in the stricken city.

But we may reason,—as, indeed, who must not? and at this happy age and point of time, we may reason with confidence. For when it is asked now what religion has to say about these appalling things, that divine hand-maid of humanity can stand forth and speak faithfully on a high place; yet it is but a little time since with such a question she was whipped into a corner. For when the misery is all gathered, then if religion have naught to do with it but to load it on Providence, to cry, bemoan and pray, averring that it is a bare, inscrutable will to which we must bow, this seems but a slinking away like a shirk or a begging like a craven; which is to be pardoned only on plea of ignorance.

It is many years now since religion has been saying aloud that the Father of heaven and earth brought happiness so speedily on the earth that yet there were dangers to fend off and struggles needful to maintain the joy. But if the earth had waited for a man to acknowledge the glorious stars till the crust had grown too thick and the center too cold ever to be tossed or shaken, what myriads of years would have passed, nay, now still would be passing, without the ecstasy of a heart being born here.

Meantime, mind and the earth have grown together, and with the tumults of nature mind learns to cope, when religion has grown great and strong. Wherefore now it is noticeable that these fearful throes and quakings call not out processions, priests with masses, incense and prayers, as before; but that many pulpits have learned much better than to preach a desperate submission, and that scientific observers have hastened to the shaking region to learn the causes, the laws, the warnings, which shall give us control of these things, as the true child of God was meant to have.

Meanwhile, if we know not why they are, still we are

busy in them with a right piety; and religion, being healthfully engaged, is strong to take the fact as it is. Hence, neither is it luck to be cursed, nor a willful infliction to be bowed to, but a part of a holy order to be learned. And though there may be things to fear, and frightful sensations sweep over us when the earth rocks, yet what we have not to fear is almightiness heaving the earth simply because it will, which is the only horrible terror. "Of all fears", says Plutarch, "none so daze and confuse as that of superstition. He fears not the sea that never goes to sea, nor the battle that follows not the camp, nor robbers that stir not abroad, nor malicious informers that is a poor man, nor emulation that leads a private life, nor earthquakes that dwells in Gaul, nor thunderbolts that dwells in Ethiopia; but he that dreads divine powers, dreads everything, the sea, the air, the sky, the dark, and light, and sound, and silence, and a dream." J. V. B.

Contributed Articles.

THE CHURCH OF ALL SOULS.

[Read at the first services held in the new All Souls Church, Chicago, September 12, 1886.]

Oh, sometimes in our dreams we see
The perfect Church that is to be,
Of which all shrines we build us here
The imperfect symbol must appear.

All creeds, all peoples, every guild,
The Universal Church must build:
High thoughts shall sermon be and prayer,
And humblest serving, worship, there.

Thy Church—it hath nor spire nor wall.
Kinship of spirit binds us all
Each unto each and all to thee,
In one vast perfect unity.

Firm grounded on thy Earth it stands,
Yet lifts to heaven strong, helpful hands.
It needs no temple and no shrine—
The all-embracing Love Divine.

This is the Church "not made of hands"
That through the eternal ages stands,
From whose fair heights forevermore
Star-beams of love and mercy pour.

Yet hearth lights to the wanderer far
More fair may shine than sun or star:
And so we build us where'r we roam
One little place to call a home.

A place where weary souls may rest,
Where strong ones may find labor blest;
A place for silence, or for prayer,
For helpful thought, for fostering care.

To God and man these walls we raise—
For human love, for heavenly praise.
Who shuns the temple yet may come
To share the altar fire of home.

Dear God and Father of us all,
Each wandering soul that hears thy call,
Each earnest heart, each reverent mind,
Welcome and shelter here shall find.

Then let this house we build to thee
One of thy "many mansions" be,
Oh, all-enfolding Love Divine,
Who saidst of old: "All souls are mine!"

ALICE WILLIAMS BROTHERTON.

ILLIBERAL LIBERALS.

This morning, in his office, one of my most active and best radical members said to a friend who was liberal, but did not go to church anywhere, "I believe in going to church and go. You couldn't hire me, for five hundred dollars a year, to go to the Central Church, in this city (orthodox and popular), help my standing or my business how much soever it might." But said the friend, "Suppose there were no Unitarian or other Liberal Church?" "I should go somewhere, by all means. I owe it to society and my family to uphold the church, as our great civilizer and moral lever." He was right, and a right kind of a radical. The other man—unconsciously, for he is a splendid, an educated, a fine business man, and in a high position of trust—was selfish, and in error as to his duty as a citizen. His excuse was that the preachers don't preach what they believe, but as the people will hear and like, and that there is nothing wholesome to be had at church. But if all should do as he did the churches would be closed. "Would you like that?" I said. "I'd go every Sunday, rather than have the churches closed", he replied with vigor. His wife and children went, as it was. This set me into a train of thought, something as shall follow: Here are two radicals—one a liberal, and another an illiberal radical, and yet not the worst kind, for he supports the church he will not attend. Still here is a Unitarian church, whose doctrines he believes; but he had heard nothing but orthodox, and, disgusted, stopped there.

Now there are two classes of illiberal Liberals, those who are *ultra radical*, and those who are *offensively conservative*. I have in mind Unitarians. Take the last class first. Why do I think so? and am I a proper person to judge? I think I am, for I take middle ground, and am *ultra* in neither sense. Here is a lady who says she is a Channing Unitarian, and I have no reason to dispute her honest assertion and conviction. She is a fine lady, educated, belongs to the best society, is influential in various ways, the kindest of neighbors, does her part in the church, and no one would want to offend her religious sense. Now, what is the matter? Just this: She does great injustice to Channing, for she has not allowed that he would have made any advancement these sixty years; and resting in what he *once* believed, *she* has made no progress. It was sufficient to begin and end, not with what Channing would have been today, but with what she imagines he was half a century ago; for there is great doubt whether she ever read much about Doctor Channing, or could tell you what he believed. Another thing, she will not allow that any one *else* shall make advancement. Not a reader, not a thinker, not progressive, it seems to her a terrible thing that one should believe or utter any new truth. She is so shocked that hearing it in the pulpit she absents herself from the church for weeks, and mourns that her minister does not believe anything, when the truth is, it is *she* that lacks faith, and reverence, and loyalty to truth. She has not thought, she has not informed herself, she has certain general notions about Unitarianism, a great prejudice against radicalism, of which she is eminently ignorant, but she is bound to make trouble, and she succeeds. That is any woman's privilege if she sets out, especially in church affairs. She looks back half a century to when good old Doctor Blank was her minister, and when she used to hear the "true gospel". "Ah, what a change! Do you like our minister? Why, he said last Sunday that the Bible was not all inspired, that there were other real Bibles besides our own, and other teachers besides Jesus, and other religions besides Christianity, and that there are prophets and inspired men today, always have been, and always will be. He said that religion was natural to man, and was never absent from the world or the lives of men, and he made out Jesus to be a man in the same sense that we are all natural human beings, and denied miracles, and among them the resurrection of Jesus, and his immaculate conception." She is outspoken and offensively pugnacious, and utterly unable to see more than one side, and that her

own, of any religious question, and that is more traditional than personal and actual. Ah, if she *had only read* Channing, and could but take in the wide spiritual grasp of his noble soul, and essentially radical philosophy! I need say no more. She calls herself a Unitarian, and takes pride in the name; but she is not half as liberal as her orthodox neighbor. She is an *illiberal liberal*, and ought to open her mind and heart to the truth Channing taught, of constant change and progress in truth and theology.

I take a woman—no particular one—as a representative of this class of illiberals, for women are conservative as a class. Not all; for when a woman is radical she is more thoroughly so than a man: "George Eliot", Harriet Martineau, Ednah Cheney, almost all the great reform women of England and America. I might have taken a *man* to illustrate the thought. He will hear no radical preaching. He walks out of church, in the midst of a sermon, or if he is a gentleman, he silently or openly protests, and finally finds himself attending an Orthodox, or a Methodist church, and is disgusted with Liberal religion; and there he is made a deacon, an elder, or a superintendent of a Sunday-school. He was an *illiberal liberal*, and never brought any very great honor or success to the church. He has gone to his own place. Another man who married a Baptist lady finally brought up in her church; and another woman, marrying outside the church, followed her husband of course. They are both strongly anti-Unitarian now,—*illiberal orthodox*.

The *ultra radical illiberals* are anchored nowhere, and are sailing no whither. They have outgrown Orthodoxy, Unitarianism, Free Religion even, and are full of argument and anti-theology, anti-religion, anti-future and anti-God. Very likely they are fighting men of straw, ghosts, ecclesiasticism, outgrown theology, dead issues, and many wretched doctrines they know are held by the average church, but ought to know are very far from the beliefs of Unitarians. They speak very plainly, and antagonize everything that has the look of creed, or form or religion. They do not go to church, except now and then, and take pride in being, as they think, above all this miserable trumpery, these musty superstitions, and foolish formalities.

The illiberal radical has actually got new light, and is far in advance of his rather conservative brother. He thinks he has outgrown superstition, but he is full of it, sometimes. His great superstition is that he is above it, when its fog is all about him and hinders clear vision, and magnifies some things while it puts others into tortuous shapes. The illiberal liberal is a sciolist, and not a scientist. He uses big words, quotes great authors, has actually read a little of Comte, Spinoza, Hegel, Harrison, Spencer, but it is a smattering, a superficial, uncertain, unsatisfactory jumble of things. I am not talking of a real scholar, a scientific, philosophical thinker who did not get his liberal start by hearing Ingersoll, but from out his own soul and study; I am talking of those would be great deniers and consummate thinkers who are more ready to sneer than to think, and who have no solid ground of belief, and never had an original thought. I tell you, my friend, *you are the most superstitious fellow I know*. You had better go to church like a man, and listen like a gentleman, and learn not to despise even that which may be tainted with superstition. You do ill to turn your back upon the church. It has given you all the best things you believe and are, and its worst criticism is that it has not taught you modesty, and kept you from slopping over in your thought and talk. You may say what you please, but you have lost self-respect, and have just a twinge of conscience that you are not doing right, or being fair and manly, and you know that you are not scholarly, and that you are more unreasonable and obnoxious than those who are all the time preaching doctrine, and dogma; and you are doing no work of charity, and you so abhor to help religion and the church that you steal the preaching you sometimes condescend to hear.

Illiberal liberals—I cannot write liberal here with a large l, which I suppose is a bit of bigotry, but these would be Thors, iconoclasts, great deniers, scientists, who are very bold, but not brave; who talk great things but are never found doing good things,—well, they will have their day and be forgotten. You can't depend upon them; they are unreliable, not to be trusted, they are always offending the moral sense of decent men and women; and when you find a person who "*dares to say*" this or that, who takes pride in shocking people's feelings, you will find a shallow, superficial, unbalanced mind, an undeveloped conscience, a very immature manhood. Am I ungenerous, and severe? You may not be troubled with such folks out West, but they are here, and they do not amount to much; they will never unite to do any very great or good thing. They may get up religious or irreligious debating clubs for a Sunday afternoon, and talk ultraism and secularity, and harshly denounce the church, religion, and Sunday observers; but when did they ever build a church, or help others to do it; when do they go out to hunt up the sick, the poor, the lost drunkard or debauchee, to help and save them? Who is it that is doing all this work? It is *the organized church*; yes, more than all other institutions, *the orthodox church* of Europe and America. Deny it if you dare! I despise their doctrine; I have no sympathy with a faith that has no faith in God, or man, or human nature, and that crouches and whines about a hell beyond; but I respect that people, those believers who, in spite of this,—they think *because* of it,—are helping the world up to a higher tableland of life and hope and ideal. Do you suppose those illiberal liberals will ever read this? Still there ought to be a chance for them, a gospel for them. They are wandering stars—but *stars*; and can't we who take middle ground do something to get these ultras, conservative and radical, back into the true orbit of the universe of truth? Let us not be illiberal.

A. JUDSON RICH.

FALL RIVER, MASS.

MOTHERS AND MEN.

"The last shall be first and the first shall be last." This prophecy is strikingly true concerning the relations which are inevitably a blessing or a curse, a spiritual and physical vivifying or destroying. The recent movement for the promotion of social purity is a cheering indication of the progress that uplifts the race. But how vividly it displays deficiencies of home training in the past! In the realm of moral education nothing is more absolutely in the power of conscientious, intelligent motherhood, than to direct toward purity and rightness the sex life and love life of her sons. It is the mother who receives the first inquiry, and from this starting point social purity societies should exist in every nursery. When first questions are truthfully answered, and first impressions upon infant mind concerning the origin of baby life are,—as they will be to the infant mind,—equally as pure and good as any other knowledge, it will not be difficult to follow at successive stages of development with such instruction as is required to promote purity, and physical and moral health. The influence of such motherly teaching as ought to be the common furnishing of young womanhood, and of the home where the same standard of purity is held incumbent upon both boys and girls, of speech, and manner, and conduct, would make the whole social community sound and pure in this respect. Concealment and darkness are the breeding places of impurity in both visible and invisible realms, of thoughts and forms, of impulses and of conduct. Let in the light of knowledge of intelligent and active influence for purity in the nursery and home. The White Cross movement is a voice in the wilderness of unfulfilled motherly duty. Ignorance, mistaken concealment and a lack of courage by mothers have made such a movement necessary. It heralds, we may hope, a better day when each precept of the pledge shall be a portion of the nursery culture of all homes. The brightest crown of motherhood is the ability

to guide her charge in wisdom into paths of pleasantness and peace, to instruct for the benefit not only of her child but for future generations. One of the saddest mistakes of mothers is to leave the boy to gather from floating sentiment and vulgar forms of expression, outside home, his ideas of the source of life, and impressions concerning womankind. If the White Cross movement quickens in mothers a perception of their high responsibility in this regard, and a faithful performance of duty, this form of social disease will abate and finally disappear.

LUCINDA B. CHANDLER.

THE MORN WITH LIGHT IS BREAKING.

I.

The morn with light is breaking,
And wakes the earth from sleep;
And sunbeams o'er the mountains
And through the valleys creep.

The air with fragrance laden,
And flowers begemmed with dew,
And song-birds sweetly calling,
The world of life renew.

Awake, my soul, from slumber;
With this glad morning wake,
For o'er God's holy mountains
The beams of glory break.

II.

High in the mountain's bosom,
Where hidden fountains gleam,
The silent waters gather
And pour their silvery stream.

And flower and beast and birdling
Drink where the waters flow,
And on the good All-giver
Their generous thanks bestow.

So let my soul drink deeply
From that diviner store
That flows from God's own fountain;
And drinking, thirst no more.

T. P. WILSON.

ANN ARBOR, Michigan.

AN APPEAL TO THE LIBERAL WOMEN OF THE WEST.

The special purpose of our Women's Western Unitarian Conference is to stimulate more general efforts to understand the principles and illustrate the spirit of Unitarianism. We urge all to consider the *animus* of our faith, which recognizes that

"All the good the world hath had
Remains to make our own time glad,"

and that truth wherever found is from God. Our denomination is distinguished for its readiness to appreciate this rich inheritance of the ages and to acknowledge its divine source. Let us, therefore, take some practical measures to strengthen our intellects and ennoble our souls, that we may perceive and enjoy the noblest truths of the present and aspire to something still better in the future.

The women of our country are spending a great deal of time upon literature, philosophy and political history. Let them now organize just such classes for the definite study of religious history and doctrine, and ethical history and doctrine, and practical illustrations of each in individual lives and in institutions. The nobler the themes upon which the mind dwells, the nobler can that mind become, and one year of such study would make a marked change in the tone of thought in any community. The study-class committee of the conference, consisting of the president, secretary and Mrs. E. R. Sunderland, strongly

recommend this course to the women of our churches. They would advise that meetings be held weekly, if practicable, and would urge that all who attend should thoroughly investigate the subjects selected that they may be prepared to impart information as well as to receive it. Plan your study definitely, we would say, but let your organization be very simple, that your chief force may be directed to obtaining new ideas and nobler feelings. Let us not degrade our faculties by considering only the transient and perishable, but elevate them by considering eternal truth.

We would especially urge those women who are deprived of congenial church relations to engage in this study. Read the address by Mrs. Sunderland on "Religious Study Classes" and it will stimulate your interest, also consult "Programmes for Religious Study", both of which pamphlets were published by our Conference and will be forwarded on application. Our secretary will be glad to correspond with you, furnish you books from our Loan Library, and by informing you of what others are doing prevent any feeling of isolation in your efforts. Let this be a part of your definite winter's work, and make your plans immediately. If you have much leisure it will be a pleasant diversion from purely literary work, and if you are burdened with cares it will indeed be refreshment to your soul. We shall be pleased to have you identify yourselves with us by joining our Conference and helping in the Post Office Mission Work, but we urge you, for your own sakes, to engage in this religious study. Some of the members of our Conference have been carrying on this study for the last four years, and are so impressed with its beneficial influence that they wish the practice to become general among our women. That this result may be attained is the sincere wish of

MRS. E. A. WEST,

President of Women's Western Unitarian Conference.

MARKS OF SERVICE.

The brave soldier who has fought long and well for his country may be disfigured in person and may lack the conventional manners and notions we are accustomed to insist on as passports to our favor, but we do not therefore look on him with disgust and disapproval. The empty sleeve, the halting gait, the scarred face seem to assure us of arduous service for the common good, and we feel that he has just claim to our gratitude and sympathy.

But there is a more arduous service, under the stern leadership of duty, where moral strength and courage and fortitude and faithfulness are powerful forces against such evils as are now threatening to undermine both home and country. In this warfare the new recruits may be comely and agreeable, light of heart and gay of mien,—all that we delight to honor; but, as a rule, the veterans of duty are somewhat disfigured to the outward sense, somewhat maimed as to social requirements. Especially is this true of women, when they have been long in active service. Their faces, perhaps, are marked with unsightly lines—lines of expression we call them; let us rather say, *scars*, telling of wounds that were deep and slow to heal. And then they may have habits repulsive to us, and seemingly the manifestation of coarse, rude natures, but really records of the most painful self-denial for noble purposes.

As to manner, when one is exhausted by privation, overwork or anxious care for others, the manner does not express the individual simply, but also her hard lot, and naturally is not agreeable to us. So we turn away with cold disgust, proudly ignorant that these, too, are our country's defenders. Ah, well! they who have borne so much can bear this keen hurt also; but alas for us by whom such offences come!

ELIVAR.

THE generous never enjoy their possessions so much as when others are made partakers of them.—Sir W. Jones.

The Study Table.

A Time and Times: Ballads and Lyrics of East and West. By A. Werner, author of "The King of the Silver City." London: T. Unwin, 26 Paternoster square. Half parchment, 12mo., pp. vii, 158.

Alice Werner is a poet too little known to American readers. A frequent contributor to British periodicals, she is known here only through a series of contributions to *Winslow's Monthly* and an occasional essay or poem in *THE UNIVERSITY*. Her second volume of poems, now before us, has a title which might seem at first sight presumptuous and bombastic, but which is truly descriptive of the book, thrilling as it does from proem to epilogue with the mingled courage and heart-sinking, hope and despair, which one who thinks and feels cannot but try to voice in view of the crises pressing in Europe and threatening here. From the first poem, "Dawn", we quote:

"It comes, it looms up in the darkness—
Something:—I hardly know
Of a word, or a name to name it;—
But I feel it must be so;
That a time of choice is coming
For weal or for woe.

*The pulses of a nation
Beating in fever and pain;
The fever of woe and want—
The fever of greed and gain,—
And the stars are reeling in heaven,
And the great sea moans for her slain."

Of the seventy-five poems in the volume not all carry the same burden, and yet the author ever returns to the message, however vague, which she has to speak. One or two more quotations will serve to give a better idea of the book than any description can give. From the lyric "Nympholeptos", a suggestive commentary on Browning's poem of the same name, we quote:

"It was in the forest-deeps,
Where the beeches are green on high,
And the golden sunshine sleeps,
Shut out from the blue of the sky,
And the mountain-brook down-leaps,
That he saw the Vision, which steeps
Men's souls in fire, till they follow,
And he who follows must die."

And from "In the Latter Days":

"Say that man cannot rise? Do we not know that he can,
When the Everlasting Righteousness hath worn the face of a man?
And while that man stands in heaven, we know, be it slow or fast,
That every soul of man shall rise to be what he is at last."

August. (Through the Year with the Poets.) Edited by Oscar Fay Adams. Boston: D. Lothrop & Co. 75 cents.

The promise which the early volumes in this series afforded is in large measure fulfilled in the August number. The number of poets represented is less than in any preceding number, although four pieces are the most that are allowed to any except one—William Morris, who is allowed eight—nearly all being represented by a single production each. With his ninety-three contributors, including eight who furnish original matter, Mr. Adams is enabled to present very satisfactory variety of thought and expression, and a more substantial and poetical collection than usual. The writers of original verse are Samuel Min-turn Peck, Helen Gray Cone, Robert Burns Wilson, Harriet Prescott Spofford, Edith M. Thomas, Jane G. Austin, Clinton Scollard, and William Morton Fullerton; their contributions are of their average quality. Of the other writers it may be said that the most noticeable in this connection are Miss Charlotte Fiske Bates, Henry Augustin Beers, James Berry Bense, Katharine Louise Brown, Rose Terry Cooke, Henry S. Cornwell, W. D. Howells, George W. W. Houghton, Mary Clemmer Hudson, Harriet Martineau, William Morris, Emily Pfeiffer, Hiram Rich, James

Whitcomb Riley, Arthur Reed Ropes, Sir Walter Scott, Robert Louis Stevenson, Algernon C. Swinburne, Bayard Taylor, and John G. Whittier. The indexes are at their usual standard. A few errors appear in the "Index of Authors", as in the case of Nora Perry, whose birthplace is given as "Providence, Rhode Island", when it should have stood, Dudley, Mass. We question the good taste of a certain part of the "Preface", in which the contributions of the eight writers of original verse are praised.

E. R. C.

Schiller's Ausgewählte Briefe. New York and London: G. P. Putnam's Sons. 1886.

The fifth volume of Hart's "German Classics for American Students" is a collection of Schiller's letters, carefully edited with notes by Pauline Buchheim. Four-fifths of the space is with justice given to the letters to Koerner and Goethe, since these trace directly the changes in Schiller's mind and the development of his genius. The enthusiasm and sympathy of Koerner came at the time when Schiller was passing from the exaggerations of the storm and stress days (it was "The Robbers" which first attracted Koerner's notice) over to his classic period, and the influence of this friendship was such as held Schiller up to his best. The friendship with Goethe meant still more, not only for him but for Goethe, and it remains one of those fortunate events for which the world is grateful. At that time Schiller was the only man in Europe who understood Goethe. The other letters are chiefly to von Humboldt, or to Schiller's wife and sister. The notes are given with good judgment and are very helpful. It is taken for granted that those persons who would be interested in such a correspondence have already considerable knowledge of the German language, and are acquainted with the events of Schiller's times, so the notes give only explanations of "unusual constructions and idiomatic peculiarities" and certain personal explanations to elucidate the text.

E. E. M.

The Professor's Girls. Philadelphia: Presbyterian Board of Publication. Cloth, 16mo, pp. 384. \$1.25.

"The Professor's Girls" is Annette Lucile Noble's story of a year's life in the family of the principal of an academy—where, we cannot guess—and deals largely with the affairs of two girls. The purpose of the tale is religious; and it is set forth in an agreeable manner, some spice of humor being introduced, and a few character touches. There is some stiffness about the conversations, but the average of the workmanship is above the commonplace. The plot is simple and ordinary, and the action quiet. Those who wish to know how much influence a young girl can exert toward leading another to seek righteousness should read this story. It is intended particularly for girls from twelve to sixteen years of age, but is likely to have many readers much older. We have been especially pleased with the quotations, mainly of verse, which adorn the volume.

E. R. C.

Lectures and Addresses. By Frederick W. Farrar, D.D., Canon of Westminster. New York: John B. Alden. 1886. 40 cents.

The lectures of Canon Farrar during his recent visit to America have been gathered into a pretty little book by Alden of New York. They are respectively on Dante, The Ideals of Nations, Temperance Address, Thoughts on America, The Inspiration of the Holy Scripture. The lecturer has many warm friends in this country who have welcomed his books, and it is not to be feared that during his visit here he has quite exhausted the enthusiasm of his hearers. Canon Farrar is a preacher in every count. He may write on Dante, but the subject naturally falls under four heads, while in the lecture on the Ideals of Nations, he prefaces it with a text. We miss the lecture on Browning in the volume.

J. T.

UNITY

AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, H. Tambs Lyche, Celia P. Woolley, Emma Endicott Marean, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

Chicago.—The senior has not yet looked upon the face of our associate, browned with Europe, but it is good to know that Mr. Utter is back, and that he was welcomed by a large number of his parishioners and others to hear him tell the story last Sunday.—Rev. Mr. Hugenholtz, pastor of the Liberal Dutch church, of Grand Rapids, preached in his native tongue last Sunday evening in the Third Unitarian church.—All Souls church was happy in its new home last Sunday, every nook and corner of which was occupied. Many were unable to find seats. There was a poem read from Mrs. Brotherton, of Cincinnati, also a telegram of congratulation from Brother Hosmer and his church in Cleveland. A word of fellowship was spoken by Mr Gannett. The sermon by the pastor was on the divine ascription in the Lord's prayer, "For thine is the kingdom, the power and the glory forever." It is not for us to speak here of the building, but we cannot help saying that it is more satisfactory than we expected. The quiet beauty, the home-like utility, and other attractions, for the amount of money invested, convert doubters and cheer believers. The church will be dedicated early in October, in connection with the annual meeting of the Illinois Conference, which will be held in this church, due notice of which will be given, and to which all contributing and other friends are cordially invited and heartily expected.

Women's Western Unitarian Conference.—In accordance with the resolve of May 15, 1884, "That quarterly meetings of the board of directors of W. W. U. C. be held on the first Thursday in June, September, December and March", the usual notices were sent out by the secretary, and a few of the directors assembled at the office on the 2d inst. A quorum not being present, the meeting was adjourned to Wednesday, the 8th. Present: Mrs. Dow, Mrs. E. L. Brown, Mrs. Jones, Mrs. Marean, Miss Roberts and Miss Graves. The minutes of the June meeting were read and approved. The treasurer not being present, no financial report was given. Mrs. Dow reported informally for the committee on the rooms that an arrangement had again been entered into with the Western Conference and the Sunday-school society to unite with them in sharing the expense of the office occupied by the three societies, our apportionment for the present season being about \$2 less than that of last year. Miss Roberts read a letter from the absent presi-

dent, designed as an appeal to the Unitarian women of the west, to be circulated in printed slips, that it may reach all our churches and as far as possible isolated women who are drawn toward our liberal faith. On motion, it was voted that five hundred slips would be needed for this purpose. The resignation from the board of directors of Mrs. G. E. Gordon—whose valuable services for two years as recording secretary should here be gratefully acknowledged—having been tendered by letter on the ground that the director for Wisconsin should be some lady at present actively identified with some parish in our communion, it was accepted and the vacancy was filled by the election of Mrs. Minnie S. Savage, of Cooksville, as director for one year. A letter was then read from Mrs. E. C. Whipple, expressing interest in the work of the Conference but declining to serve on the literature committee. It was decided to defer the appointment of another member on that committee till after the return of the chairman, Mrs. West, when a special meeting of the board will probably be called for some time in October. The following were appointed delegates to the twelfth session of the National Conference, to be held at Saratoga, N. Y., Sept. 20-24: Mrs. E. A. West, Miss Frances Le Baron, Mrs. C. J. Richardson. After brief mention by the secretary of letters received from absent directors, and a partial reading of the same, followed by expressions of renewed devotion to the cause that binds us together as sisters of the liberal faith and of the blessedness of working in unison for the furtherance of noble ends, the meeting adjourned.

MARY H. GRAVES.

Boston Notes.—Home they come,—Hosmer, Utter, Beach and all—laden with added experiences, studied knowledge and practical wisdom.—Severe earthquakes with great damage came to Boston in 1638, 1727 and 1755. Charleston, South Carolina, suffered in 1698.—At the Monday club opening there was great hand-shaking. From foreign tours and nearer outings the ministers came ready for work—inclined to go to the Saratoga Conference to further good work east and west and not debate it much. They have been reading from the daily life of men that precious truth of James, "Pure religion and undefiled before God and the Father is this,—to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—The missionary work in our city of several denominations during the coming winter will probably be theater preaching—not in the large theaters, but in second-class places where street people, not usual church-goers, will be likely to drop in. Good music, attentive ushers, small delegations from the churches, and first-class, practical sermons, will be the Christian offerings to the great public.

E. R. B.

Hungry Texas.—Rev. John Brown, pastor of the Presbyterian church at Albany, Shackleford county, Texas, has issued a circular setting forth the suffering in north-western Texas, an extract from which we print below, hoping it will touch the springs of generosity in our readers, who can send their contributions directly to the above address, or perhaps the wiser thing, take pains to discover each one for himself the surest way of conveying their benefactions to the most needy. Are there not UNITY farmers enough among our readers to load a train with corn, wheat, potatoes and other necessities of life, which perhaps the railroad companies will give free transportation to, and then send along an agent who will see to the most helpful distribution? One does not need to live on a farm to help load this gospel freight train. What do our readers think? The editorial chair awaits a motion from the house. "Last fall the farmers planted wheat and other grain quite extensively, but the rains

came not and everything perished. This spring and summer, too, everything put into the ground in about two dozen counties was blasted by the hot winds so that not a thing was raised for man or beast. For about fifteen months, until lately, no rain has fallen, and now the condition of the poor tillers of the soil is truly pitiable, and calls aloud to the charitable throughout the land for relief. It is estimated that there are at least 100,000 families in this deplorable state, and as they must be carried through till next summer or they will perish, the task is greater than the well-to-do people of the state are able to undertake. * * * * We urge you, dear brethren, to give this matter your most serious consideration at once. The misery and wretchedness caused by the long and terrible drouth are simply awful. Thousands of little children have not tasted milk this season—nothing except meal and water, and in their behalf as well as their starving parents we ask that you reach out a helping hand. Rest assured that every dollar will be honestly and economically spent. No expenses of any kind will be deducted from what you give."

Hymns of Love to God and Man.

The following note voices, we believe, a conscious want among many of the liberal faith. We are glad to be able to announce that the proposed collection of hymns with the above title is now passing through the press, and soon societies can equip themselves with a five-cent hymn book, containing high words set to tunes which everybody sings. We would call our correspondent's attention, though, in passing, to the "Unity Hymns and Chorals", a cheap collection, which we believe largely meets the requirements indicated.

In UNITY of September 4 I notice an installment of hymns for a proposed leaflet. They are beautiful and rational words set to the "Gospel Hymns" tunes. There is small room for doubt that the hold which the Methodist Episcopal church has upon the common people comes largely through the popular tunes which it furnishes for their use. Words that are untrue in sentiment, false in theology, and of doubtful moral tendency, all go down into the hearts of the people on the free jingle of the tunes. It has been true in the past that this church has had a monopoly of popular tune-making, and has gained by it in numbers and influence. It is quite time that the liberal churches began to appreciate the power there is in music to spread abroad religious truth, and to awaken popular attention. Who will give us a book having appropriate, sensible, noble words set to tunes of real merit? To elevate the public taste in music as well as to furnish wholesome religious truth and high moral influence, should be the aim proposed in such an undertaking. I greatly favor your proposed leaflet, so far as it goes. Could you not give us a tune book with it?

M. J. D.

Proverbs for Children.—The Moses Brothers have just added to their expurgated edition of the Bible, for family uses, of which we have spoken in these columns from time to time, the "Book of Proverbs", and it can now be obtained for five cents, by addressing Isaac S. Moses, 635 Second street, Milwaukee. From the preface we clip the following:

The first religious and moral wants of children may best be supplied from the rich sources of the Proverbs, which were composed by successive generations of didactic poets, for the express purpose of teaching the ways of wisdom and righteousness to the young of their people. The Proverbs offer to the young golden apples of moral maxims in a silver setting of religious truth.

Moline, Ill.—The western secretary, J. R. Effinger, spent last Sunday in Moline. The Unitarian church was reopened after the summer vacation. The Sunday-school was reorganized and an encouraging interest in the work was manifested.—The expenses of another year's services by Rev. A. M. Judy, of Davenport, have been provided for. Until his return from the east the pulpit will be supplied by a lay brother of the congregation. In thus generating its own steam this youthful church reads a lesson to many an older one.

Mattoon, Ill.—The pulpit of Unity church, Mattoon, was supplied on Sunday last by Rev. Mary H. Graves, of Chicago.